

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.—ISAIAH.

No. 47, Vol. XXVI.

Saturday, November 19, 1864.

Price One Penny.

THE NEW HEAVEN AND THE NEW EARTH.

BY ELDER JOHN V. HOOD.

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea."—REV. xxi, 1.

From the second century of the Christian era up to the present time, the Revelations of St. John have painfully exercised the ingenuity of men of all creeds and denominations, and could learning and zeal have guaranteed success, this book had long ago been thoroughly expounded. But the researches of studious men, the suppositions of visionary men, and even the longing desires of good men, have been unavailing. They can tell with precision when moons shall wax and wane, or speak with certainty of the return of a comet, the re-appearance of a star, or the eclipse of a sun, but they have utterly failed in assigning its term to the grand scheme of Providence, or in declaring the period when the mighty angel with one foot upon the sea, and the other upon the shore, "shall lift up his hand to heaven, and swear by him that liveth for ever and ever, that there shall be time no longer." Conflicting statements and disjointed

theories have been propounded to give a plausible and specious air to the peculiar tenets they advance, and walking in a mist and haze, the ideas they have formed are thrown out from the retina of their imaginations, until, like the spectre of the Harz mountains, they are projected colorfully on the vapor that surrounds them, and so lend an appearance of tangibility to what, when viewed aright, is nothing but a film and a delusion.

Amongst the many theories advanced in regard to Scriptural principles and prophecies, that of spiritual interpretation holds the foremost place. In the second century, Origen, as we are informed by Mosheim, "having entertained a notion that it was extremely difficult, if not impossible, to defend everything contained in the Sacred Writings from the cavils of heretics and infidels, so long as they were explained literally according to the real import of the terms, had recourse to the fecundity

of a lively imagination, and maintained that the holy Scriptures were to be interpreted in the same allegorical manner that the Platonists explained the history of the gods. In consequence of this pernicious rule of interpretation, he alleged that the words of Scripture were in many places devoid of sense, and that though in others there were indeed certain notions conveyed under the outward terms according to their literal force and import, yet it was not in these that the true meaning of the sacred writers was to be sought, but in a mysterious and hidden sense arising from the nature of the things themselves." And in illustration of this idea, in his *Stromata*, book x, he expresses himself in the following manner: "The Scriptures are of little use to those who understand them as they are written." "The source of many evils lies in adhering to the carnal or external part of the Scripture. Those who do so shall not attain to the kingdom of God. Let us therefore seek after the spirit and the substantial fruit of the word which are hidden and mysterious." This chimerical method of explaining Scripture has reached its acme and full development in the theology of the nineteenth century. To the philosophy which its modern expositors have embraced, this delusion is to be attributed. The opinions adopted by them they cannot find in the Bible, without explaining away its literal sense, and hence thesis after thesis, postulate after postulate have been piled as high as huge Olympus, in order to delude men into the belief that all the revelations of God's will are merely figures of rhetoric, allegories to convey some hidden meaning to the mind, and that the prophecies of his servants in regard to the establishment of his kingdom and the stupendous Work of the Latter-days, relate merely to the nature and laws and history of some far-off spiritual or mystical world. In no case is this more evident than in the notions entertained by those modern religionists as to the future destiny of the earth, and the relative position it will hold to the progression and exaltation of humanity. Natural and revealed religion, according to

them, should go hand in hand, and yet their theories and propositions are an entire refutation to the statements. When Bishop Berkeley affirmed and strove to prove by all the arts of sophistry, that this universe was only a huge transparency palmed off upon the senses, the whole phalanx of philosophy rose in arms, and was arrayed against him to confute his statement and demonstrate by a course of rigid reasoning what the dullest clown is conscious of, and yet, in antagonism to all this, thousands of musty tomes and labored volumes have reiterated and asserted that

"The cloud-capped towers, the gorgeous palaces,

The solemn temples, the great globe itself,
Yea all which it inherits, shall dissolve,
And like the baseless fabric of a vision,
Leave not a wreck behind."

The eternity of matter is a principle which was held by the Apostles and the other expositors of primitive Christianity, and might still have retained its original simplicity, and formed one of the dogmas of our faith, had it not been for the license taken by the Gnostics, Platonists and Manicheists, in attributing to it an evil nature, and so interlarding it with vain philosophy as to confuse the mind and lead men to abandon it entirely. The plan of creation, so far as we can learn from Holy Writ, was designed to perform as great a work in the salvation of mankind, as the scheme of redemption. In the beginning, we are told, God created the heavens and the earth, and pronounced them to be all very good, thus implying that there was a certain purpose in view in framing and adjusting to perfect order and harmony the discordant elements of chaos. It was for us and for our redemption that he made the sun to rule the day, and the moon to rule the night, and the mountains and the plains and the rivers and the seas, for the nurturing of our faculties, for the expansion of our immortal spirits, and the opening up to our view of new truths and wonders as we travel upward and onward in the path that leads to perfection and glory. In this life, surrounded as we are by influences that operate against the truth, borne down to earth by the dross and clog of

mortality that encumbers us, we cannot understand things aright. We know nothing of the simplest processes of nature; we can tell nothing of life, that principle that pervades this world of matter; of light, that wondrous mystery that surrounds us; we know not why the grass is green, why the flower is constant to its own peculiar odor, and is it consistent for one moment to believe that universal nature, which to us might be "a thing of beauty, and a joy forever," if we were free to learn its truths and study its laws, would be given to us only when unable to understand it, and that when relieved from the bondage of sin and corruption, able to look upon God and live, with all our powers of spiritual progression raised to their full development, and with minds embodying and reflecting the wisdom and intelligence of Deity, this vast store-house of truth, which even now yields to our weary hearts so much joy and gladness, would be taken from us, and vanish from our view forever.

"This alone," says the Scriptures, "is life eternal, to know God and Jesus Christ whom he has sent." How, therefore, can man attain fully to this knowledge, if the means by which he is to gain it, and learn Him in His works, as well as in His word, are debarred from him. All the processes of nature are symbolical of higher spiritual truths. Nature is but a stray spark struck out from under the chariot-wheels of His path of glory, a shell cast up by the ocean of His infinite love and wisdom, in which the child-like listener may hear faintly and afar off, the everlasting melodies of unfathomable waters. The sun shines because there is an Eternal Sun of righteousness; the day-star "flames on the forehead of the orient dawn," because there is a blessed and a glorious Day-Star on high; the wind bloweth where it listeth, because there is a Divine Spirit moving over confusion and death, and calling forth life and harmony; and so of a thousand processes in nature, they are because of and owe their existence to eternal spiritual verities, of which the ennobled sons and daughters of God will know more and more as they

travel upward and onward in the road that leads to exaltation and beatitude. And what if the listener at the mouth of the shell should hear other sounds than the music and the melody of quiet waters? What if the wailing of the storm, and the rising of the tempest? Because these came first upon the spiritual world, the mind of man, before they darkened with their gloom the fair horizon of nature. We see life around us, and yet we wonder how there is death, sunshine and yet storm, hope and yet despair, and we then find that the purposes of creation have yet to be fulfilled, that in proportion as man progresses so will rise the universe, until no decay mars the one, nor sin the other; until the works of God, here so little cared for, so imperfectly understood, will be read not as now, with failing eyes and doubtful hearts, but in the radiant light of that eternal morning, when "the Lamb which is in the midst of the throne shall feed us, and shall lead us unto fountains of living water; and God shall wipe away all tears from our eyes." The literal resurrection of the body is a theme which inspired men have spoken of, and the knowledge of which gave them giant strength amid difficulty and despair. We know that the spirit does not attain to its fully glorified state until at the resurrection, when it comes knocking at the door of the sepulchre, and making inquisition after bone and sinew, until the grand and glorious framework of our being is knit up anew, and we stand forth purified and redeemed, having attained unto the knowledge of the Son of God, unto perfect men, and the measure of the stature of the fulness of Christ. For this a material heaven and earth is requisite, where we can find music and poetry and painting and sculpture and architecture, everything that will refine the heart, exalt the imagination, quicken the intellect, and charm into being

"All thoughts, all passions, all delights,
Whatever stirs our immortal frame,"

a Paradise fairer than all the poetic imagery of a Milton could portray, a wondrous transfiguration of light and glory, more radiant than all the colors of a Raphael could seize and depict!

But, says the objector, there is to be a new heaven and a new earth, whereas the Scriptures assert that "there is nothing new under the sun." In one sense there is nothing so true as this, in another nothing so false; viewed in one light it is the utterance of profoundest wisdom, in another it is contradicted by universal experience. Much of what is new is merely a reproduction of the old. Autumn leaves wither and fall, but they are not annihilated. Nature melts the old materials in her crucible, and brings them forth in new shapes of life and beauty. In all her countless aspects, and myriad forms of organic existence, she verifies the truth of the saying, that "there is nothing new under the sun." Whether we look to human life, to the springs of action in the heart, or to the laws and organization of the kingdom of God, we find it exemplified; and yet this does not militate against the truth of the prophecy, that there shall be a "new heaven and a new earth." The laws of the material world are what they are, not because of any internal necessity, but because a Supreme Will has ordained them so, and so a time may come when the mechanism of nature will be differently arranged. St. Paul distinctly asserts that this world shall not always be the prey of sin and corruption, but shall share in the general exaltation and regeneration of huma-

nity, and so reason unites with faith, and hope accords with the heart's desire, that "no shade shall last in that deep dawn behind the tomb," but that then will uprise that eternal universe "wherein dwelleth righteousness."

There is a Puritanical spirit in the world that would stifle all the instincts of heavenly love and holy affection, and condemn man to an eternal solitude, far from the scenes and associations endeared to him by the ties of hallowed union and paternal joy; it mourns over the Vandalism that would destroy its old traditions and sea-beat marks. The Gospel comes making war with this spirit. It comes telling man of perpetual union, whispering of joy unmixed with grief or sadness; of a day when love shall reign forever, and when far beyond the fleeting mists of time, this earth shall stand the home of the ransomed. It is the burden of the Gospel, the Alpha and Omega of the revelations of our Father. It was co-eval with the birth of time, and when the kingdom is built up, and Zion redeemed in righteousness, the river of life shall murmur sweeter music, the tree of life bear richer fruits, "the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

EVIDENCES OF DEVOTEDNESS TO GOD'S CAUSE AND ALIENATION FROM IT.

BY ELDER GEORGE SIMS.

The evidences of our love to God and our holy religion, are seen in our devotedness to His cause, in the diligent services we perform, in the praises we render to him, in our readiness to defend the cause of Zion, and in the exercises of our minds to extend the knowledge of the truth on the earth. It is seen in the patience with which we endure trials, in the wisdom we exercise to reconcile men to the truth of the holy Gospel, in the untiring zeal, in the endurance of suffer-

ing, in the fearlessness of meeting difficulties, in the depths of humility, in our unshaken confidence; also, in our sanguine hopes of future exaltation, and our fervent supplications. We serve where we love, we labor for what we love, we willingly suffer for the thing we love, we defend the object of our love, we give to the thing we love. Devotedness has the signs of its existence. Signs must follow the believer; signs must follow the devotee. If the evidence is wanting,

then the devotion is wanting. The symptoms of alienation from God are always unmistakably plain. "God is not in their thoughts." The declination of affection shows itself in all its stages; exertion becomes slackened, confidence wavers, sacrifices become scanty, duty is neglected, impatience under trial increases, self-abnegation lessens, watchfulness slumbers, a holy jealousy expires. As wine loses its sweetness before it sours, so does the backslider lose his suavity and gentleness and sweetness of character. Certain signs follow the believer, and certain signs follow the unbeliever. The signs of the possession of the holy Spirit are faith, confidence in the Lord and in his servants. Every observing Saint must have noticed the different expression of countenance of the zealous Saint and cowardly apostate. The one countenance is filled with joy, and the other with distrust and misery. Even the walk becomes altered. The innocent child has a light, gladsome step, but the guilt of the backslider affects all his motions.

The various directions which devotedness takes can be seen in the history of eminent men of God. Moses led forth the children of Israel to the promised land, fearless of the hosts of Pharaoh. Daniel was fearless of the decree of Nebuchadnezzar, and risked the den of lions. Noah worked diligently at the ark, and preached righteousness to the people for one hundred and twenty years. His moral courage must have been great, and his endurance of the scorn of the unbelieving antediluvians praiseworthy. A long life spent in the service of his God to establish principles which, had they been embraced, would have exalted them, and saved them from a watery grave. The devotedness of such holy men called forth every energy. Their faithful labors taxed every mental power to the utmost point of endurance. They labored, they suffered, and while the world spent their time in excesses, taking "wives of all which they pleased," spending their time in rioting and feasting, the men of God only lived to fill the commandments of their God, and to spread truth and knowledge on the earth, and if the people then in

the flesh would not believe, yet Noah could have the satisfaction that his labor was not in vain, for his teachings would be pondered over in the prison-house of spirits, by the men that had rejected them in the flesh, and thus they could prepare their minds to receive truth when the Savior visited them in prison after his crucifixion. Many men, that we read about, have run well for a season. Saul did well for a time, till he became covetous, and saved instead of having destroyed the oxen and sheep of the Amalekites, so that he might use them for sacrifices, and save the Church animals. Covetousness commenced his disobedience, and he rapidly fell, seeking the aid of witchcraft, and becoming so unhappy that existence was burdensome, that he fell upon his sword to rid himself of a life that he might have honored, instead of having disgraced. The God-fearing almost tremble when they read of the errors of men that have possessed faith and did well for a season. The valiant David now slumbers for a while, and the beautiful Bathsheba whilom drawn from the path of chastity, and the hero who had slain the giant Goliath, added sin to sin by placing Uriah in the front of the battle. David must have forgotten, for a time, that countless angels heard him give his orders for the death of Uriah. He forgot the revealing Spirit that attended Nathan the Prophet; he was commencing to live by sight and not by faith. This act of David's must have crimsoned the cheeks of holy angels with the blush of shame. David must have forgotten that the captain of the Lord's host survived the battle of Jericho, and lived (if commanded) to avenge so foul a deed. Thus so great a man pierced himself through with many sorrows.

Alienation from God's cause arises from selfishness—a disposition to receive blessings, but not to render services. The mean have joy in receiving and in anticipating happiness and pleasure; but only the noble are disposed to suffer, to endure and serve others. It is this latter class get the blessings. No doubt the children of Israel, when led by Moses, were full of joy, feeling they had been released

from bondage, and happy in the anticipations of the favor of the Lord. A scarcity of flesh-pots and savory onions were not their expectations—they could triumph over the fall of Pharaoh and the Egyptians much easier than they could endure hunger in the wilderness. They could laud Moses as a deliverer, but they persecuted him in the times of their necessity. The Saints who have anticipated the enjoyment of a celestial glory in the place of gathering, have been disappointed, a little preparation is necessary before they get there. There is an inward work to be done in our hearts, as well as an outward glory to enjoy. The happiness comes in when the selfishness is squeezed out. Our prejudices and hatreds must be ejected, to give the dove of peace a place to dwell in. Many miles must be travelled, many prayers said, many

good resolutions formed, before the sin will be subdued. The golden street, the playful fountains, the sweet faces of angels, the preaching of holy Prophets, would not make an envious man happy. It takes as long to get the sin out, as it does to prepare a gorgeous residence. Both conditions are necessary—a new heart and a new glory. Not pearly gates, nor thrones of emeralds and jaspers, will give us knowledge—time, faith and application will alone do that. Holy angels, of course, give the preference to their blissful home, where order and beauty abounds; yet, in humble obedience to the behest of high heaven's King, they can grace even this wicked world with their glorious presence, and with faithful diligence and sweet content, accomplish the will and purposes emanating from the bosom of God.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 728.)

HISTORY OF ORSON HYDE.

"I, ORSON HYDE, son of Nathan Hyde and Sally Thorp, was born in Oxford, New Haven County and State of Connecticut, January 8, 1805. At the age of seven years, my mother, a pious and godly woman, according to the light that then was, and member of the Methodist Episcopal Church, died soon after being delivered of a son, named Ami. Having given birth to eight sons and three daughters in the following order, according to my best recollection: Abijah, Harry, Laura, Nathan, Sally, Asahel, Horatio, Maria, Charles, Orson and Ami.

My father, a boot and shoe maker by trade, was a very talented man; quick, athletic, and naturally witty and cheerful. He was kind and affectionate, except when under the influence of strong drink (a habit to which he was somewhat addicted.) After the death of my mother, my father enlisted into the army of the United States, and was in the campaign in Canada, under General Brown,—was in most of the battles fought there,

several times slightly wounded,—was on the frontier along the line, &c., in the war with Britain in 1812 and 1813. Some four or five years after, in attempting to swim a river in Derby, Conn., he was taken with the cramp and drowned.

After the death of my mother, the family was scattered abroad, and took their chances in life under no special protector or guide, save that of a kind Providence who ever watches, with care, over the lonely orphan and hears the plaintive cry of the young sparrows, bereft of their parent mother.

At this early age, I was placed in the care of a gentleman by the name of Nathan Wheeler, or rather, fell into his hands, residing in Derby in the same county. This was a very good family, but quite penurious. With Mr. Wheeler I continued until I was eighteen years of age, and would have continued longer; but from the consideration that suitable encouragement was not offered to me for education, &c., I concluded that my services from seven to eighteen years of age, would abundantly repay Mr. Wheeler for his

care and expense in rearing me up to that time.

In the meantime Mr. Wheeler removed, and came to the Western Reserve in Ohio, having failed in business in Derby. He first visited the Western Reserve by himself, purchased a farm in Kirtland and sent for me and his nephew, Nathan Wooster to come out the next spring. Accordingly Mr. Wooster and myself started early the next season, (I then being fourteen years of age.) This was a hard trip for a youngster to perform on foot, with knapsack upon the back, containing clothes, bread, cheese, and dried beef for the journey, and obliged to keep up with a strong man, travelling from 30 to 38 miles per day, until we had performed the entire distance of 600 miles.

Mr. W. then sent to the east for the balance of his family, who came on the next season in the care of Capt. Isaac Morley, a resident of Kirtland, where they arrived in safety. The farm being a new one, and heavily timbered, it was the hardest kind of labor to prepare it for cultivation. This being done, and Mr. Wheeler being again in easy circumstances, I concluded to strike out for myself, having had comparatively, no chance for mental or literary improvement, and no very flattering prospects held out to me that I should be able to enjoy such opportunity at any future time, should I continue longer with Mr. W., consequently, at the age of 18 years, in the face of the remonstrances of Mr. and Mrs. Wheeler, I made my first debut into the world with the following outfit. One suit of home-made woollen clothes (butternut colored.) Two red flannel shirts, also home-made. Two pairs of socks, one pair of coarse shoes on the feet, one old hat and six and a quarter cents in clean cash.

With this outfit and capital stock in trade, on the 8th day of January, 1823, I went forth from my old home to carve out my fortune and destiny under my own guidance, for ought I then knew. My first strike was to hire out for six months, to Grandison Newel, at 6 dollars per month, to work in a small iron foundry. There I learned to mold clock bells, and

irons, sleigh shoes and various other articles. My wages for this term of service, were carefully saved, together with some perquisites, and compensation for extra labor, which in the aggregate, amounted to enough to buy me a good suit of clothes, boots, hat, &c. This being accomplished, I began to straighten up a little. I then hired for six months more to Mr. Orrin Holmes of Chagrin (now Willoughby,) to card wool, and being a raw hand at the business, I could not get very high wages. The machines were in Kirtland.

I next went into the store of Gilbert and Whitney in Kirtland to serve as clerk, where I continued for a year or two, then hired two carding machines to run for one year, the same where I was engaged a year or two before. The proprietors being well acquainted with me took my own obligation for the rent without security. The carding season came on, and the machines (two in number under the same roof) being put in good running order, operations began. A new machine having been placed on the same stream, a few miles above, I feared that my business would be cut short. But unfortunately for the proprietors of the new mill, their dam broke way in a freshet, and they were unable to repair it during the carding season, which gave to me almost the entire carding of the country. During this season I paid my hired help, and also my rent, and cleared about 600 dollars in cash. This I thought was doing very well for a boy. When winter came on, I went into Gilbert and Whitney's store again, under moderate wages, and continued there until the spring. Then in 1827, business being rather slack in the store, I went to work for the same parties, making pot and pearl ash. This season there was a Methodist camp meeting about six miles distant from Kirtland, which I attended, and became a convert to that faith. I enjoyed myself as well as the light and knowledge I then had would allow me. I believe that God had mercy and compassion upon me, and that if I had died at that time, I should have received all the happiness and glory that I could appreciate or

enjoy. The revival that began at that camp meeting spread much in Kirtland. A class was formed there, and I was appointed class-leader.

About this time, some vague reports came in the newspapers, that a "golden bible" had been dug out of a rock in the State of New York. It was treated, however, as a hoax. But on reading the report, I remarked as follows—"Who knows but that this 'golden bible' may break up all our religion, and change its whole features and bearing?" Nothing more was heard of it for a long time in that section.

Not long after this, the Campbellite doctrine began to be preached in Mentor and in Kirtland. Elder S. Rigdon was its chief advocate there.

Being forcibly struck with the doctrine of immersion or baptism for the remission of sins, and many other important items of doctrine which were advocated by this new sect, and which were passed over by the Methodists as not essential, I left the Methodists and became a convert to this new faith.

Feeling that one day I might be called to advocate it, and feeling my great deficiency in learning, I resolved to go to school. Accordingly I took up my abode in Mentor, in the house of Elder Sidney Rigdon, and began the study of English Grammar under his tuition. Elder Rigdon took unwearied pains and care to instruct me in this elementary science."

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 19, 1864.

THE PROSPERITY OF THE KINGDOM OF GOD NOT DEPENDENT ON PERSECUTION.

THE world appears at the present time too much engaged and taken up with their own particular affairs, to either regard or pay much attention to the condition, prospects, progress, or anything else in particular, pertaining to the Latter-day Saints, either in Europe, America, or in any other part of the habitable globe on which we dwell and have our being. This is such a very unusual state of affairs, that we are led to ask, What is the reason—has the Adversary indeed given up the chase, and concluded that it is useless to longer hunt after and persecute the Saints, or is he about to change his tactics, his "base of operation," and assail us in some other point or form, or has he concluded to try the other plan of "masterly inactivity," and by a "severely letting alone" policy, leave the ever-rolling, ever-changing tide of time to disclose the unbidden future, and develop what it will develop?

Some people might not feel altogether easy, and would writhe under the agony of not being more conspicuous than anybody else in the world, and actually decline and wither away while passing under the fiery ordeal of "not worthy of notice." Now, it is our opinion that the Latter-day Saints can

stand any amount of this kind of abuse. We are very well reconciled to this kind of treatment, and can pursue the even tenor of our way teaching and practicing the pure principles of the Gospel of truth and righteousness, and building up the kingdom of God upon the earth perfectly unmolested and unmolested. We have often heard the Prophet say, that we would build up the kingdom of God in peace and quietness if our enemies would let us, but if they continued to disturb and seek our overthrow, as in times past, that we would only do it so much the quicker; consequently, it follows that if Satan has adopted the quiet dodge, it shows that he is not yet entirely bereft of all glimmerings of policy and sense. Certainly the history of the Church and kingdom of God upon the earth proves both propositions, providing that that is the reason to which we may attribute the present noticeable lull in the active operations of the enemy, for when it has been driven from place to place, it has always progressed faster and strengthened as it rolled along, and, finally, gained every time a firmer and stronger foothold and position than it ever occupied before. Thus, when it was driven from Nauvoo to seek a home and resting-place far from the abodes of Christianity, civilization, and boasted constitutional liberty, and at last found a peaceful asylum and shelter in the free and unoccupied vales of Deseret, it was like the transplanting of a nursery of young and thrifty trees into the open field, or, to use the more expressive illustration of our worthy and beloved President, "This time they kicked us into the middle of the floor." It has become so, indeed, for now is Utah proven to be the grand depot and furnishing and outfitting mart of provisions and supplies for the great overland route to and from the Atlantic and Western States, and those bordering on the coast of the Pacific, and the newly and rapidly developing mining regions of Colorado, Nevada, Idaho and Montana. The demand for breadstuffs and other supplies has become so great upon Utah, and the prices and inducements to part with the staff of life so enticing, as to render it necessary to hold a Convention in Great Salt Lake City, to make such regulations in regard to its disposal, that sufficient may be kept in the various settlements for their own sustenance. We can well remember the time when even in Utah a bushel of wheat was the last thing that would be taken in barter and trade, and now it is the chief article sought after in the market, even before the silver and gold. It is very right that it should be so, for indeed it is of far greater worth, giving life and strength and power, while the other serves to canker and corrode and wither up the souls of men.

But we have wandered from our subject. There is, peradventure, another reason why Satan and his serried host are becoming less potent in disturbing and distressing the people of God just at the present time. It has long been the prayer of the faithful Elders and Saints in all the world, that the Enemy might find something else to do than to persecute them. We think that at present, and especially in America, his Satanic majesty has found another job, and that while the Saints are pursuing the peaceful avocations of life, and giving life and sustenance to unnumbered thousands, those who drove them forth naked and peeled to seek a shelter in the howling wilderness, are now equally as diligent and intent in destroying and wasting each other away, and are weltering in all the sorrow, distress and misery and death attendant upon murderous, bloody, and desolating war. Still, let no Latter-day Saint think for a moment that the Adversary has given up the contest. No, my good friends, Christ and Baal have not yet made friends, they have not stricken

hands in token of friendship—no, not even for an armistice or temporary cessation of hostilities. Although he may be unable, at present, to assail with marshalled hosts the strongholds of the Saints, yet all the burning hatred, wicked disposition, and long-determined intention to destroy them and overthrow the kingdom, exist the same as ever, only waiting a more favorable opportunity, when he may again bring his murderous minions of hell in martial array against the Saints of the Most High.

We must also remember that the Adversary is formidable not in this only, although the Saints have often, in times past, undeservedly been made to feel in poverty, wretchedness, woe and suffering, loss of dear friends, and death, the keen and relentless persecution of infuriated mobs, yet it is not always that the wily foe thus assails the faithful followers of Jesus. More potent and dangerous, if possible, are the weapons of covetousness, pride of life, love of the world, and proneness to partake of and mingle in the sins, iniquities and abominations of the wicked and ungodly, to the life and faith of the Saints, than are the attacks and assailments from the outward ranks of the enemy. Many men will unflinchingly stand in the unbroken phalanxes of the armies of Israel, and face the deadly assaults of the open foe, who will lie down in sin and walk in iniquity, when peace and quietness and calm succeed the perilous storm. It appears far easier for some to die for their religion than it is to live it. It is for the Saints to withstand the temptations and insidious approaches of the hidden foe as well as the open enemy. Satan lurks beneath the mantle and the robe, continually enticing to vice, iniquity and transgression against the laws of God, like the wasp and the adder that wind their sinuous way only to sting, poison and destroy.

No nation, government or people, can much longer exist in all the earth, unless based upon the eternal principles of truth and virtue, and panoplied with integrity and justice, practice and execute righteous judgment among the children of men. It is the tendency to do evil and corrupt, that has so completely obtained possession of mankind, that causes them, as the blind leaders of the blind, to stumble and fall into the ditch together. It undermines society, and causes the downfall of governments, dominions, principalities and powers, and the overthrow of princes and kings, emperors and rulers, potentates and presidents, judges, priests and people of every rank and class, high or low, bond or free, learned or unlearned, from generation to generation, so long as they repent not and hate the Lord their God. We can now see it illustrated the more forcibly in the once happy government and people of the United States. Who does not know that that people had become exceedingly wicked and corrupt—they would scarcely deny it among themselves. It is true they filled up the cup of their iniquity by shedding the blood of the Prophets, and plundering, mobbing and driving the Saints from their homes and possessions, and peace has been taken from their midst, and they are left to destroy each other. Let no people in any land lay the flattering unction to their souls, or say in their hearts that "we are holier than thou," and that they will, consequently, escape the already frowning and threatening judgments of the Almighty, for who does not know that the nations are sunken in sin, steeped in iniquity, and that corruption, festering in itself, runs riot among poor, degraded, degenerated humanity. Society, government and good order, groaning under the weight thereof, are only maintained by the power of force, and men are restrained from doing evil only by

the fear of the sword and the gun, the prison and the halter. Instead of holy and righteous principles obtaining among men, their tendencies are continually downward, and they stand as it were upon a slumbering volcano, which ere long will burst forth in its molten fury, and engulf all in a common ruin, and this, because, as it is written, "The earth is defiled under the inhabitants thereof; because they have transgressed the law, changed the ordinance, broken the Everlasting Covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left."

NEWS FROM CONFERENCES.


SHEFFIELD CONFERENCE.—We are compelled to summarize the minutes we have received of a Conference held in Sheffield, on Sunday, October the 9th. There were present—Presidents Daniel H. Wells and B. Young, jun., Elders C. M. Gillet, J. Nicholson, J. Townsend, H. J. Richards, G. J. Marsh, J. K. Whitney, R. N. Russell, Alfred Lee and John Hubbard. From the reports of the Elders presiding in that Conference, it appears that it is in a very prosperous condition. The Priesthood are doing their best to roll on the Work of God, and striving to put in practice the principles taught them, and are working in harmony and unison with their leaders. The cheering and practical counsel given to the congregated Saints by the Presidency and visiting Elders, will long be remembered and treasured up in the hearts of those who heard it, to bring forth fruit in its own due time to the honor and glory of God, and the salvation of his people. On the Monday evening following a tea meeting was held, at which upwards of 120 sat down to enjoy themselves. After the "creature comforts" were cleared away, songs, recitations, &c., became the order of the evening, and all went home well satisfied that their meeting had added another to the list of reasonable pleasures that go to make this life happy.

PEMBROKESHIRE CONFERENCE.—We have received from Elder George Gibbs the minutes of a Conference, held at Haverfordwest, on the 30th ult., from which we extract the following items:—There were present Elders W. H. Waylett, President of the Welsh District; George Gibbs, President of the Pembrokeshire Conference; E. A. Richards, C. A. Benson, W. T. Jones, and Philip Dell.

The instructions given by the brethren were most excellent and timely, and of a very cheering nature, tending greatly to strengthen and edify the Saints, who manifested an extremely willing spirit to comply with the requirements of their Presidents, and honestly tithe their earnings.

The brethren laboring in various parts of the Conference reported the Branches to be in a thriving and prosperous condition, the brethren in the Priesthood having diligently fulfilled their duties. They had not as yet seen the fruits of their labors in out-door preaching, which they had carried on with great zeal, but looked forward with an eye of faith to yet reap a plentiful harvest of souls.

NEWS FROM HOME.

 We have great pleasure in presenting our readers with the following interesting items of Home News which we clip from the *Deseret News* of October the 5th and 12th :—

PRESIDENT BRIGHAM YOUNG'S TRIP SOUTH.—Elder George D. Watt gives the following sketch:—On the 1st ult. President Brigham Young and company left Great Salt Lake City to visit our southern settlements. He was absent twenty-nine days, and travelled between 700 and 800 miles.

Of the Twelve, George A. Smith, Wilford Woodruff, John Taylor, Ezra T. Benson, Lorenzo Snow, and Franklin D. Richards joined the company in Great Salt Lake City ; Orson Hyde at Sevier river bridge, Amasa Lyman at Fillmore, and, on the return, Erastus Snow joined the company at Round Valley. There was no formal organization in travelling, for every person seemed to know his place and duty, and not a single murmur of discontent, unhappiness or fault-finding occurred to ruffle the continued peace that prevailed during the journey.

Thirty-seven settlements were visited and thirty-nine meetings held, in which 124 discourses were delivered. The teachings were rich in counsel and good sound instruction, which, if observed, will bring to the Saints spiritual and temporal salvation, and were impressed upon every honest heart by an unusual unction of the Holy Spirit, greatly edifying the Saints and strengthening them in their most holy faith.

The receptions given to the President and his company evidenced the universal confidence and good feelings of the people towards the constituted authorities of the Church. "The President's visit" was made a time of jubilee, feasting and rejoicing ; the schools were out, headed by their teachers, and children gave their joyous bows of welcome as we passed ; young men and maidens said : "Welcome President Brigham Young and company ;" the stalwart farmer, mechanic and lumberman ceased for a time their labor to join in the general rejoicing and merry-making, and the veterans bared their silvered heads in token of welcome. Companies of horsemen and bands of music, with colors flying, and in some instances platoons of beautiful girls dressed in white met the company to escort them into the cities and bid them welcome.

At Nephi—C. H. Bryan, Bishop--a wagon and team was fitted out for the brass band of that place, who courteously tendered their services to the President and company during the trip. It would be no easy task to say too much in praise of the brethren composing that band ; for they were ready on all occasions to awaken their beautiful strains, and both man and beast were comforted and inspirited by the sweet influences of their music. The brass band of Nephi formed an important item in the President's trip, and they will be held in grateful remembrance.

The land, where the water was naught and the soil barren, is now a land of flourishing cities ; where frost, desolation and sterility characterized regions, now productive farms, thrifty orchards, and fragrant flower borders flourish. The company were regaled with melons, peaches, apples and other fruits of this lately barren section. Wheat and corn in abundance are produced on the Rim of the Great Basin. Wherever the Saints have settled God has healed the

waters and blessed the land. It was said anciently "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." This has been verified before our eyes.

When the company descended to the settlements south of the "Rim" they feasted upon the fruit of the vine, the cotton plant was exposing its fibre to the busy fingers of the gatherer, and every person seemed alive in the work of improvement and self-preservation.

May the heavenly impressions received during the President's trip south in September, 1864, never be effaced from the minds of the participants.

ARRIVALS.—Elder H. B. Clawson arrived by stage on the 22nd ult., and Elder Joseph W. Young on the 25th, on business in advance of the company with which they left Wyoming on the 21st of August. That company, in which were Elders Joseph A. Young, H. S. Beattie, W. C. Staines, R. Bentley, N. Groesbeck, Jesse N. Smith, Paul A. Schettler, M. F. Farnsworth, E. Holman, Zebulon Jacobs and S. F. Fenton, arrived on the 29th, and had the gratification of meeting and greeting President B. Young and company on the 1st East street, one company arriving from the Frontiers and the other returning from the far south. Elders Bentley, Schettler, Smith and Farnsworth are welcome home from their missions in Europe, and the rest of the company from their visit to the States on business, in the prosecution of which Elder Joseph A. Young visited England.

Elder Joseph Bull, who crossed the plains in Captain Rollins' train, arrived on the 16th ult., and was cordially greeted by his many friends and former co-laborers in the *News* Office, after an absence of four years on a mission to England.

OUR IMMIGRATION.—Captain W. S. Warren's train arrived on the 1st inst., and Captain Canfield is expected to arrive next week. Elders T. E. Jeremy and G. G. Bywater, returning from a four years mission to the British Isles, crossed the plains in Captain Warren's company.

Since our last issue Captain Chase's Independent train has arrived, and the passengers have, like our people usually do, scattered among the settlements without making any visible difference in the number of inhabitants.

Captain John Smith's Independent train arrived on Saturday last.

THE GRAIN AND VEGETABLES raised in Bear Lake Valley this season, as represented by the specimens brought to President B. Young by Elder G. C. Rich, evidence great fertility of soil and adaptability of climate for raising the usual variety of useful products. The flat and ruta-baga turnips, beets, carrots, onions, wheat, corn, and mechanic potatoes were all well grown, matured, and very good.

ARRIVAL.—Elder George Q. Cannon, from his four years' mission in the British Isles and adjacent countries, and Elder John W. Young, from a business trip to the Eastern States and England, arrived by stage on the 10th inst., and were joyfully welcomed by their numerous relatives and friends. They appreciate the rich blessings of "Our Mountain Home."

DEATH OF ELDER JOHN M. KAY.—With much regret we perused the following paragraph in the *Daily Telegraph* of October 15th, announcing the death of Elder Kay :—"Yesterday we were privileged with the perusal of a letter from Capt. Warren S. Snow to President B. Young, dated '2 miles west of Bridger's Pass Station, Oct. 9, 1864,' in which the following passage occurs : 'There have been about twenty deaths in our company since we left Wyoming, and amongst the number that of John M. Kay, who died on the 27th ult., at about 2.45 a.m., after an illness of about three weeks. Just before his decease, he appeared to be improving in health, and hopes were entertained for his recovery, and of his being able once again to reach his Mountain Home. He expired without a groan or a struggle. His body was interred on the banks of Little Laramie.'"

CORRESPONDENCE.

ENGLAND.

NEWCASTLE-ON-TYNE CONFERENCE.

South Shields, Nov. 4th, 1864.

President Wells.

Dear Brother,—As the Newcastle-on-Tyne Conference has not been represented by letter since you succeeded to the Presidency of this Mission, I think it would not be out of place if I should write a few lines, acquainting you with our feelings generally, in as correct a manner as my abilities will permit on paper. I think the Saints are improving; although there are many who are slack in their duties; but I pray God to let his holy Spirit work in their hearts that they may realize their position, and live up to their privileges; for I know that the signs of the times will not admit of us tampering with the things pertaining to our salvation; but if we do not exercise our faith, and manifest it by our works, we shall wish, with all our hearts, that we had availed ourselves of every opportunity which presented itself to us, to serve God and obey his commandments. There are many good people in this Conference, who are endeavoring to do right all the time, and their desires to build up the Kingdom temporally are, as a general thing, greater than their abilities for so doing; the means of many are very limited, and

this is, to a great extent, the cause of our reports being smaller than we should like to see them.

We are making efforts to relieve the Conference of debt as soon as possible; but in consequence of so many contingent expenses, notwithstanding our economy, it takes a long time, for the small earnings of the Saints to clear off these hindrances to our progress. We have done considerable out-door and in-door preaching, and have talked with many on the principles of the Gospel; we have baptized about twelve or thirteen since June, and there are several more expecting to go into the water, the majority of these are children and relatives of the Saints. The Saints comprising the Newcastle Branch, who have been much scattered during the last five months, have now, through the blessing of the Lord, been enabled to obtain a meeting room, and they manifest strong determinations to do right for the time to come, and to be diligent in performing those duties that are assigned them in the Church of God. There are but few here who have any hopes of emigrating this coming season for want of means; but I tell them to be prayerful and saving of what means they get, and not to trust it in vain speculations, but to put it into the fund prepared for it, and the Lord will bless their endeavors,

and in His own due time will gather them to Zion.

Elder Anson V. Call is doing good amongst the Saints; his counsels have a good effect where the people are in possession of the right spirit; he is united with me, as are also the majority of the local Priesthood, in rolling forward the Work of God, and in spreading truth and righteousness upon the face of the earth. As for myself I feel well; my health is good, and the Lord blesses me in my labors; still, I should rejoice more, if I could get the Conference into a more flourishing condition; but I trust we shall improve, and I pray daily to the Lord to enlighten me with his Spirit, so that I may serve him faithfully. It is my earnest desire to do so, and to become a useful member in his Church upon the earth. I realize that it is a great privilege to assist in rolling on this Latter-day Work, for we are not afraid that the gates of hell will prevail against it; but we know that it will progress until all the kingdoms of this world become the kingdoms of our God and his Christ; therefore I daily struggle on, looking for the great reward that God has promised to his faithful people.

I will now conclude, praying that you may enjoy every needed blessing, and remain, with love to all the brethren, yours in the Gospel,

CHARLES W. STAYNER.

SCANDINAVIAN MISSION.

Copenhagen, Nov. 2, 1864.

President Wells.

Dear Brother,—I had the pleasure, this morning, to meet Elder John Sharp, Jun., who arrived here per steamer *Phoenix*, in good health and spirits. I thank you for him, and will make the best use of him possible for the Swedish Mission. On the 15th and 16th ult., I visited a Conference convened at Aarthus, Jutland. I had a good time, in company with Elders Winberg and Jurganson, and the Saints gathered from the surrounding country. We all rejoiced in the opportunity of coming together to worship our Father and God, and bear testimony to the truth of His work, and the good things of his kingdom. The laboring Priest-

hood of that Conference feel to do their best the ensuing winter in preaching the Gospel, and hope to gain some souls for the Kingdom.

According to appointment, I also attended a Conference meeting in Veile, Fredericia Conference, Jutland, on the 22nd and 23rd ult. I found a willing spirit among the Elders and Saints, to renew their efforts for the spreading of our principles among our fellow-men, who, since the war began, have been rather indifferent to the preaching of our Elders, as in those last-mentioned districts have been the principal scenes of war in this unlucky struggle between the Danes and Germans.

I had to report myself at the offices of the commandants of those places to get a passport, which I obtained without any objection at all, by paying the fixed price for it (about a shilling), very cheap though; the chief object seems to be to raise a little income from the travelling public.

After resting for a couple of days, I set out for the Conference of the Islands, comprising Fuen, Lolland, Falster, Moen, and some seventy other islands. The meeting was held at the city of Odense in Fuen, where the presiding Elder, Jonasson, the travelling Priesthood, and the Saints of Fuen had congregated. We had also here a refreshing time from the Lord—his name be praised for his goodness towards his people. The few scattered sheep of the fold gathered to meeting, and felt to rejoice in my testimony. The spirit of the Lord gave me words of counsel, encouragement and consolation for the Elders and the Saints. We also hope to plant the Gospel on some of those islands where no Elders have yet had an opportunity to preach.

I will try to arrange it, so that a Conference meeting can be held in Gottenborg on the 26th and 27th inst., where I will accompany Brother Sharp, and get him introduced to his field of labor.

With greatest love and respect from all of us here to yourself, President Brigham Young, Jun., and associates, I subscribe myself your humble brother in the Gospel,

C. WIDERBORG. Jx